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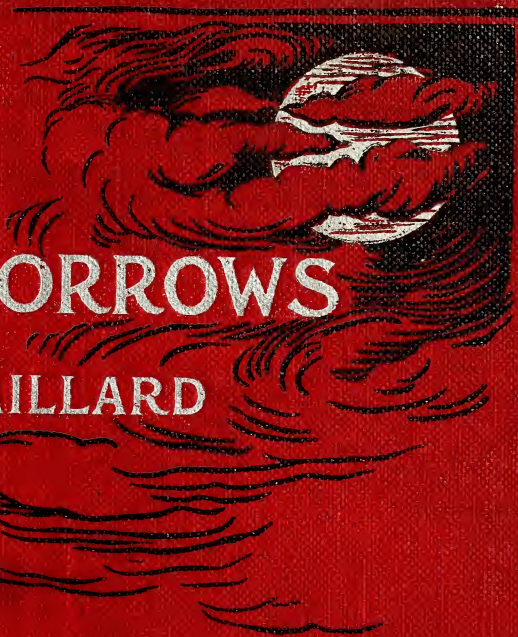
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LIFE'S

TO-MORROWS

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LIFE'S
TO-MORROWS

LIFE'S TO-MORROWS

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By
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TO

My Mother

WHO EIGHTEEN YEARS AGO FIRST LOOKED
INTO THE FACE OF THE KING

FOREWORD

THE following pages contain, as nearly as they can be reproduced, the substance of seven sermons which were delivered to large audiences, and their publication is the response to a unanimous demand that they be put into this permanent form. The author makes no claim to originality. As a busy pastor he has gathered from various sources and hereby gladly acknowledges his large indebtedness to many men. The effort has been to rob death of its terror and make the life beyond a real fact in the everyday thinking of the Christian. There is no subject of deeper human interest than the future of the soul, and no question of profounder personal concern than this, "My life and the future—what?"

The object of the pages which follow is not idle discussion, but an earnest purpose to instruct and a keen desire to deepen an interest in these "last things." The quotations from the Bible in the volume are taken uniformly from the American Revised version.

J. W. M.

ATLANTA, GA., 1907.

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I

WHY SHOULD I SHRINK?

"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2 : 14f.

"And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7 : 60.

"We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." 2 Cor. 5 : 8.

"I will give diligence that at every time ye may be able after my decease to call these things to remembrance." 2 Peter 1 : 15.

"For I am already being offered, and the time of my departure is come." 2 Tim. 4 : 6.

I

WHY SHOULD I SHRINK? AN INVESTIGATION INTO THE TRUE NATURE OF DEATH

THERE is nothing that brings such fear to the human race as the approach of death; even the contemplation of it brings horror. And yet there is nothing that the human family ought to be so familiar with as death, for the two have been associated for many, many centuries. Some people have overcome their fear of death, and have attained to a quiet serenity and calmness in the presence of their great foe, but these are few. Death, as such, strikes horror to the heart of mankind, and his march through the world is marked by bitter tears.

A visitor to Athens should not fail to visit the ancient cemetery of that renowned city, for amid the ruins there he can catch more of the spirit of the ancient Athenians than in any other place. The monuments, some of which are unusually well preserved, portray the daily lives of the people, and manifest their mental attitude toward the last great enemy. At the time most of these monuments were erected, the Greeks

had steeled themselves against sorrow by means of a rigid stoicism, and their calmness in the presence of death is to be noticed upon every hand. One monument, which has been taken, with others, over to the neighboring museum for better preservation, is worth especial notice. It commemorates the death of a youth who, quite nude, leans quietly against a column, while his aged father, whom he is about to leave, rests his elbow upon his staff and his chin upon his hand, gazing wistfully into the face of his departing son. The faithful hound droops his head in sympathy with the aged father. All is quiet and reposeful thus far, but in a corner of the monument a little child sits with his head bowed upon his knees and gives way to a torrent of tears.

These two represent between themselves the attitude of all the world toward death; the aged may control themselves, and be too philosophical to weep, though the heart be nigh unto breaking, while the great majority indulge in uncontrollable grief.

I. In many cases Christians are troubled more at the thought of dying than unbelievers. How often do you hear men who ought to be frightened at the thought of death, inasmuch as they are not prepared to meet God, say: "I am not afraid to

die." On the other hand, many are the Christians who are well prepared to go to meet their Maker, who nevertheless shrink back from this King of terrors, and their last days are often rendered miserable by the thought that they must die.

Of course, there are reasons for this. Christians are more accustomed than unbelievers to consider the true meaning of death and eternity. The things which are not seen are realities to them. But the more forceful reason is suggested by the writer of Hebrews in the second chapter of that Epistle, the fourteenth and fifteenth verses, that the devil does not frighten his own victims. He soothes them. It is the "children" of God who are oppressed by the tempter with this great fear of death, for he seeks to rob them in this way of their peace. This was true of the saintly Dr. A. J. Gordon, for in his biography his son tells us of the fear and shrinking that characterized him almost to the last, but through the grace of God, before the end finally came, he won the victory, and there was clear shining after rain, and he died in triumphant peace.

And so the fear of death has passed on to all men. The body naturally shrinks from dissolution. Self-preservation is the first law of nature. There is a terrible loneliness about dying, for

when one puts the hand to the forehead and feels the death-damp there, it means that all who have borne company thus far through life must now stop. Into the river each one must step alone, and go out into eternity unaccompanied by mortal friend. And beyond it stretches the Unknown.

Because of this, I know of no subject that is more worthy and practical than this one. Why should we shrink from death? How be rid of the fear that unnerves us at its approach?

II. This fear of death can be removed only by the evangel of Jesus Christ. He became incarnate for this very purpose, that "he might destroy him that had the power of death—that is, the devil—and deliver them who through fear of death were all their lifetime subject to bondage."

Death has two aspects—physical and spiritual. As physical, it is the end to which all organisms are subject by their very nature. Natural science teaches us that. But to the Hebrew mind death meant a far different thing from what it means to the physiologist. He thought not so much of the physical dissolution as of the pain and sorrow and distress which accompany it, and especially of Sheol, the underworld—that drear, dread land of dark, dank shadows and choking dust into which death ushered the soul. Job spoke of death

as a "cutting down," and as a going the way whence he should not return. The Psalms speak of death as a returning to the dust, a going down into silence, into the pit, that nether world of bloodless, voiceless, hopeless being. To an ancient Hebrew this world, not the next, was the arena of activity, so that he could urge all, whatever their hands found to do, to do it with their might, "for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Judaism stopped short off at the grave's brink.

O brother man, is that your idea of death today? Do you draw back in horror and fear at the very thought of dying? If so, I call upon you to revolutionize your conception of death, for Jesus has changed all that. Hence, you will find in the New Covenant no such idea of death, so far as it affects believers in Jesus Christ, as that it is in anywise a cessation of being.

III. With one or two exceptions, the New Testament never uses the words "death" or "dead" with reference to Christians, except in the well-known and current phrases, "resurrection from the dead," and "being dead to sin." One such exception is found in the book of Revelation 14 : 13, "Blessed are the dead who

die in the Lord." In almost every case where it has specific reference to the demise of a believer in the gospel some other word is used.

1. One of these is the beautiful expression, "Fallen asleep." How beautiful the conception that believers who have passed off the stage of this life are only asleep. And how often it is used in the thought and speech of the world to-day. We cannot spare this from our Christian vocabulary. You pass into the room where a beautiful child is lying upon its bed. He lies so still and quiet that you are startled, and go quickly to the bedside, for fear that he is dead. Ah no; you find that he is only sleeping the undisturbed sleep of childhood, and you are relieved. Such was the message of Jesus to the world of his day. The people, trained in the ordinary conceptions of Judaism, were greatly troubled about their loved ones who had passed out of sight, but the message of the evangel comes, "They have not in anywise ended their being. They have come to no violent end. They are simply asleep until the day of awakening shall come by and by." Christ is unwilling for us to conceive of death as an end of things. The child asleep is the same child that was awake a moment ago. So the believer who is "asleep" is the same that we knew and loved; his life is not

ended; his existence is now as real as it was before, and we shall see him anon.

Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

2. Another word used to describe the condition of the believer who has left this life is the word "absent."

The teacher is calling the roll at the school, and when she calls little Jimmy's name there is no response. She repeats the name, and one of the little boys in school says, "Teacher, Jimmy is absent to-day." The teacher does not wring her hands and weep. She does not put the school in mourning. She knows that it is well with little Jimmy. He is only absent. Indeed, he is absent from the school only because he is at home, and if there is a place where it is well for a boy to be, if he is not at school, that place is home. So Paul expressed the desire that he might be "absent" from the body, for that would be to be "at home" with the Lord. And there could be no more desirable consummation than that.

3. Another word is the word "decease," found twice in the Bible; first in Luke's account of the transfiguration of our Lord, when Moses and Elijah spoke to him of his "decease," which he

was soon to accomplish at Jerusalem, and then in the first chapter of 2 Peter, where, as the apostle writes, that transfiguration scene is present with him, and he speaks of his own "decease." The word is exceedingly suggestive when applied to the death of the Christian, for it is a word that we have heard before. It is in Greek the very word that has given its name to the second book of Moses, "Exodus." So death becomes for the believer an "exodus," and it comes to him with all the richness of suggestion that gathers about the exodus of the Hebrews from the land of Egypt. To leave Egypt was to leave the land of bondage and want and disease and poverty and pass out under the leadership of God into the land of liberty and promise, and a land that flowed with milk and honey. Their exodus was from the land of aliens to their own promised home.

So "our citizenship is in heaven." For the believer death becomes an "exodus" out of this life of bondage and want and disease and poverty into that heavenly land of liberty and promise, where there will be no more sorrow, or sighing, or disease, or separations, and God will wipe away all tears from the eyes.

4. The fourth word is the word "departure," used by Paul in 2 Timothy, fourth chapter, where

he says, "The time of my departure is at hand." The word he used was among the Greeks a nautical term, and was used by the sailors with reference to loosing the moorings preparatory to setting sail. A ship was not made to be tied up to a wharf. When thus tied, the ship chafes and tugs at her ropes, and frets to be off. A ship, the noblest of sights when at full sail upon the sea, looks out of place when taking on her cargo at the wharveside. And yet it is necessary for a ship to be tied up to a wharf at times. She must stay there long enough to take on her cargo. But let her stay no longer; she was made for the open sea. Loose her now, and turn her prow toward her native element. A ship was made for the sea, and there she laughs at the storms and plays with the winds, for she is in her element.

So is it with the soul. It was not made to be tied by a body of clay to this life of earth. Here, when so cramped and cribbed, it is not itself. It is, however, necessary for it to stay long enough to take on its cargo of character and experience and knowledge, but when enough has been gotten on board and the cargo is complete, cast off the rope that ties it down and let it go to God, its native element, for the soul was made to be with God, to enjoy him, and minister to his glory forever!

This then, is the Christian conception of death. We speak of it as the last great enemy, but it is a powerless one. Jesus has abolished death, and has brought life and immortality to light through the gospel. He came to deliver those who through fear of death were all their lifetime subject to bondage. Some things even death cannot do—it cannot remove us from the love of God which is in Christ Jesus our Lord. All things, including death itself, are his who is Christ's. So Jesus in his gospel has made it possible for us not to shrink from death, but to approach it calmly and with happiness by removing altogether the sorrowful accessories that made it so horrible in the eyes of the ancient Jews. "The sting of death is sin," and Jesus cleanses us from all sin. Thus he steals its sting away. Physical death remains, but the mental, the spiritual, is gone. And physical death he has made a servant to summon his beloved into his presence. The believer shall never know death in its reality, nor does the unbeliever know anything of life, nor shall he ever know, till he puts his trust in Jesus Christ, the Lord of life.

IV. But in our inquiry it is necessary that we go a step further. In the list of ancient worthies who have blessed the world by their lives of faith,

as given in the eleventh chapter of Hebrews, we read in the thirteenth verse, "These all died in faith," where the literal meaning is, "These all died according to their faith." Their lives had been lives of faith. They died as they lived. The question of a happy death resolves itself into a question of a faithful life.

We learn the same truth from the Ninetieth psalm, that wonderful scripture that has been read by so many death-beds and at so many open graves. It is the psalm which emphasizes the frailty of human life and the certainty of death, and yet it is the very psalm to lay emphasis upon a correct life, saying, in view of the reality and imminence of death, "So teach us to number our days, that we may apply our hearts unto wisdom."

Rev. Campbell Morgan says that in Philippians we have Christ presented to us in a fourfold way. In the first chapter he is the sum of life, in the second our example in suffering, in the third our eternal gain, while in the fourth he is our strength for all things. Now take the third chapter, in which he is presented to us as our eternal gain, and immediately you will see that Paul is speaking of life here and now, saying as he recounts the list of his privileges in the flesh, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all

things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." All life becomes for him but a struggle for perfection for the sake of the eternal reward beyond this life to be given him by Jesus Christ.

Take, again, the first chapter, in which Christ is our sum of life in this present world, for he says, "For me to live is Christ," and you will find him adding in that immediate connection, "To die is gain." Death is closely hinged upon life. Thus by many different roads do we arrive at the same destination, that for that man to whom Jesus has been his inspiration and his hope, his atonement, sustainer, and impulse for daily living, for that man death is gain, and it will be an easy thing to die. "Mark the perfect man and behold the upright, for the end of that man is peace."

So then, if one would learn not to shrink from death, let him learn to pillow his head upon the promises of the Lord Jesus. "Blessed are the dead that die in the Lord." Blessed means happy. We began with Jesus; with Jesus we must end. You will want him in the evening of life, for the evening is a lonely time without company. You will look for him when the shadows gather, and

your earthly friends are all gone. You may not see any need of having him in life's high noon, when the sun shines brightly and your friends are many and all life is gay and roseate, but you need him just as much at that time, when all life is one holiday of promise as at the other, when you must go out into death alone.

Doctor Westmoreland, one of the surgeons of the Civil War, was one day dressing the wound of a soldier who had been shot in the neck near the carotid artery. It was an especially dangerous wound. While the surgeon was gently cleansing it, the blood vessel suddenly gave way. Quickly the physician put his finger into the aperture and stopped the flow of blood.

The young soldier glanced questioningly into the surgeon's face and asked, "Doctor, what does that mean?"

"It means death, my poor fellow," answered Doctor Westmoreland.

For a moment the face was blanched and the eyes were closed, as if the man was stunned by the fatal words, when he looked up and calmly asked, "How long can I live?"

"Until I remove my finger," answered the doctor.

"Will—you wait a little," the young soldier asked, "till I—can send a word to my mother?"

The doctor bowed his head affirmatively. The soldier wrote his short letter, and then closed his eyes for a brief moment, and bravely looking into the physician's face, said quietly, "I am ready, doctor."

"I removed my finger," said the surgeon, "and in a little while the brave fellow was dead. I would have given a great deal to save his life; but he died like a hero."

When a thing is certain, why don't we get ready for it?

Nay, death, I'll fear thee not! Howe'er thou come;
A skeleton horror with fixed stare intent,
Or archer grim, threatening with dread bow bent;
Or stern, inscrutable, and beckoning dumb,
Compel my following; or, with hideous grin
And amorous lipping, cause my flesh to creep,
Until my shrinking senses faint in sleep;
Or, clothed in scarlet like thy mother, sin.
I'll fear thee not in any guise, for know,
O death! that, terrible even as thou art,
One doth hold sovereignty within my heart
Far mightier than thou; and even so,
Yielding me thus to Him of Nazareth,
Come as thou wilt, I'll fear thee not, O death!

II

DOES DEATH END ALL?

"If a man die, shall he live again?" Job 14 : 14.

"And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David." 2 Chron. 32 : 33.

"And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Eccl. 12 : 7.

"For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15 : 53.

II

DOES DEATH END ALL? A DISCUSSION OF THE IMMORTALITY OF THE SOUL

REFERENCE was made in the last chapter to the cemetery of ancient Athens, and certainly a visitor to that city should not fail to see that most interesting spot. Athens is one of the most pathetic places in all the world, and to-day lies desolate in her ruins, having for centuries been at the mercy of the despoiler, so that one may see more of the artistic glories of that ancient city in the museums of Naples, Rome, Paris, and London than in the modern city that occupies the same spot. And yet it is well worth a visit, for there are still to be seen the splendid ruins upon the purple Acropolis, and here and there are remnants of some gigantic temple, an isolated column, an arch, and these for beauty and glory cannot be duplicated in all the earth. But perhaps the most interesting of all these ruins, and the one that best exemplifies the spirit of the ancient city, is the Ceramicus, or cemetery, just outside the sacred gate.

Now, a walk through a cemetery of our day, even though it be one of the most beautiful,

would hardly inspire one with an enthusiasm for art, but to have walked through the burial-place of the Athenians of the day of Demosthenes would have been like a visit to some art gallery, for one would have seen a veritable forest of tombstones of the most beautiful and artistic taste, and these would have been bright with color, while all around one could have seen the dark, shining leaves of the ivy, the whole so beautiful and so suggestive of life, that the grave and the terrors of death would have been quite forgotten amid the representations of the daily life of the Athenians, "and the contemplative sweetness of their farewells." On one of the monuments is a relief representing a youthful warrior, mounted on a splendid horse, in the act of killing an enemy with his spear, while the prostrate enemy is attempting to strike back. On another a beautiful woman is seated on a high-backed chair, with her feet resting daintily upon a little stool, while before her stands a gentle slave, who meekly holds a casket from which the proud mistress is selecting the jewels for the adornment of her last, long sleep. So all of them represent scenes of everyday life or of parting. A noble lady is attended by two slave girls, one of whom adjusts her sandals, while the other holds the jewelbox. Another sits on a seat of carved

marble, holding a mirror in her lap. A mother bids farewell to her husband, while her little baby is held up for a parting glance, yet both husband and wife are tranquil and resigned. A boy leans upon the back of his dying mother's chair, while his father quietly holds her hand. Nowhere is there agony, or despair, or hopeless grief, but everywhere there is serene life and a tranquil mind, and such farewells as are said upon the eve of a long journey. The ancient Athenians believed in the immortality of the soul.

I. Man is the only creature that meditates upon death, and looks upon it as a fate in which his own ultimate destiny is included. And from looking at death, he must needs look beyond it too. For just as some little lad, reading an exciting story, becomes engrossed in the fortunes of the hero—difficulties and dangers thicken about him, and his very life is threatened on all sides—and can stand it no longer, but eagerly turns over the pages and looks further on to see how it will end, and seeing that his hero still lives and triumphs, turns back with a brave heart to read the story that lies before him, so we have sometimes trembled for our own ultimate destiny, and have turned over the pages to see how it all will end with us by and by, and seeing, have again taken

courage to face the struggle of duty that lies before us. "Man is that creature who expects to survive the event of physical death."

II. And yet this is not without doubts, many and grave, for we live in a scientific age, and have been trained to investigate after the scientific method. As John Fiske states the argument, we find that throughout the animal kingdom the power to feel and will is connected with nerve-matter in varying degrees of complexity. A rise in the scale of intelligence is associated with an increase in the complexity of the nervous system. Injuries to this nerve structure entail failure of the mental functions. Now, as far as we can see, at the moment of death, as soon as the current of arterial blood ceases to flow to the brain, to stimulate that great nerve center, all signs of consciousness cease for the onlooker. There can be no real existence without consciousness. Hence, at death, when the nervous system is resolved into its elements, we have no evidence that consciousness (which is to say, the soul) survives, any more than the wetness of water survives when it is separated into oxygen and hydrogen. As some one has said, "No thought without phosphorus." Or, as Socrates had the argument put to him, "Is not the soul the har-

mony of the lyre, which is destroyed when the lyre is destroyed?"

So speaks the scientist. But is the soul thus dependent upon nervous energy, and is it destroyed when this is destroyed? Can we argue as to the soul on the simple basis of experience?

To all this we would say that our experience is limited, and outside of our experience are immense regions of existence, vast stretches of reality, just as real as the regions we are familiar with, concerning which we cannot form the slightest conception, simply because we have no means of coming into this knowledge. Every once in a while we stumble across some item from this unknown world, as Franklin did when flying his kite and Roentgen did while working in his laboratory and stumbled upon the baffling X rays. There are myriads of other facts in that same unseen world about us, though we know them not.

If this is true of the physical world, how much more may it be true of the spiritual world? Suppose, for the sake of argument, that we grant that there are myriads of disembodied spirits about us at this moment; how could we become aware of their existence? We have no organ or faculty for perceiving soul apart from the body. The evidence is inaccessible. Hence, science

raises no presumption against the immortality of the soul. It says simply that we have no way, as far as it knows, of reaching the evidence, for science knows nothing which cannot be touched, weighed, or measured. But science is willing to admit that, as there are many mysteries which it cannot know, so here. And hence while it does not deny immortality, it leaves us perfectly free to welcome any consideration or argument which we can find from other sources.

And so we come back to our original search. Because we are the very men and women who are to die, the question of death and what is beyond acquires for us a larger meaning than the question of the continuance of the sun or the life and death of the cosmical system. "If a man die, shall he live again?" Let us see if we can find any testimony upon that point.

III. There are two kinds of evidence—probable and demonstrative. The latter proves a thing mathematically, so that there is no possible questioning of the result. You say that two plus two equals four. A little child might question that fact, but it is possible to prove, even to a little child, that two and two cannot equal any other figure in all the universe except four. There can be no questioning of that result.

On the other hand, probable evidence cannot reach the point of absolute certainty, but admits of degrees, from the lowest possible presumption to the highest moral certainty. As you leave a friend some night, on your way home from church, you will say, "Good night. I will see you to-morrow." Suppose that one should question that proposition, how would you prove it? "Oh, well," you say, "I am not absolutely certain that I will see my friend to-morrow, but I am reasonably sure of it, because I am taking it for granted that the sun will swing into view to-morrow morning, and that my friend and I will still be in the land of the living." And that is sufficient for all practical purposes.

Now, not all things can be proven mathematically or demonstratively, but many things have to be taken upon probable evidence. Indeed, the very greatest problems of life have often to be faced and solved upon, not absolute certainty, but the probabilities of the case. The farmer cannot be sure that his seed will sprout and grow and bring forth a bountiful harvest, and he would never plant a crop if he waited for mathematical proof. There would be no marrying nor giving in marriage if the young man or woman waited to be assured beyond the possibility of doubt that the one to be chosen as a life companion would

in every respect prove to be the ideal one for the life journey, with no disagreements, no lack of congeniality. No business could be conducted except upon probable evidence that certain investments would pay. No man could even eat his dinner if he should say, "My dear, I am hungry, and this food you have prepared looks good, but I have heard of such a thing as ptomaine poisoning, and I refuse absolutely to eat a bit of this dinner until you prove to me beyond the possibility of a doubt that if I eat what's before me, it will be changed into blood and muscle and do me no harm." In all these things and a thousand more every day men proceed, not upon demonstrative, but probable evidence.

Now, the very man who deals wisely when he deals with the questions of this life, investing his money, eating his dinner, marrying his wife, and attending to the thousand and one problems that daily confront him upon probable evidence, nevertheless, when it comes to questions of the greatest moment, acts foolishly, and demands mathematical evidence. He cannot have it.

There are contingencies in life when it would be foolish in the extreme for one not to act upon the probabilities; and indeed there are occasions when one would be foolish not to venture even when the probabilities are against him. When a

house is on fire, a man does not wait to be assured demonstratively that if he jumps from the window he will be safe. All access to the stairway has already been cut off by the raging flames, and in a few moments the room where he is will be a roaring furnace. He waits not. To stay where he is is certain death. It may kill him to jump. The probability is against him, but he will take the risk, and jumps. So with reference to such problems as confront one in the realm of religion. Is there such a thing as immortality? It cannot be proven mathematically, but the probable evidence may be presented.

IV. The argument from the universality of belief in immortality is worth something. It is natural to the human mind to believe in life beyond death. Multitudes expect it without desiring it, and many look for that heavenly life who care not for the earthly. All peoples have had this belief. The monuments of Egypt bear witness to it. The modern Indian places an arrowhead and an earthen vessel beside his dead, and the ancient Greek placed a silver obolus for the shade to use in paying for its passage over the Styx. Immortality was one of the strongest items in the faith of our own savage ancestors in the forests of northern Europe.

But it is the belief of other than savage peoples. Moody, dying, said: "I see earth receding; heaven is opening; God is calling me." And even little children persist in the belief in immortality. Wordsworth saw a little maiden, and asking her how many children there were in her family, was told that there were seven, and she explained that two at Conway dwelt, two had gone to sea, two in the churchyard lay, while she was at home with her mother. He tried to explain that if two were dead, there were only five of them, saying:

But they are dead; those two are dead!
Their spirits are in heaven!
'T was throwing words away; for still
The little maid would have her will,
And said, "Nay, we are seven."

V. There is another argument to be drawn from the nature of man. There was a time when this earth was supposed to be the center of the universe, and man was the chief creature upon the earth. Later we came to know that the center was millions of miles away, far off among the stars, and that our entire solar system was whirling through illimitable space, and that our earth was hardly more than a speck in a sunbeam, and man so insignificant as not worthy to be considered by the side of the enlarged universe. But

the doctrine of evolution has restored man to his position of headship from which the Copernican astronomy had dislodged him, for it shows man to be the crown and aim of the whole process of creation, so that the words of the psalmist have acquired a new and larger meaning when, referring to the dignity of man, he says:

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.

Christ would not have atoned for the creatures of a day. Because man is great in dignity, great in the sight of God, Christ came to redeem him.

Now, of this man, the soul is the greatest part. Not for his wondrous body, or nervous system, or imagination, but because of his soul man is great. When eighty years old, John Quincy Adams was met on the streets of Boston by an old friend who, taking his trembling hand, said: "Good morning! And how is John Quincy Adams to-day?" "Thank you," the ex-president replied, "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shat-

tered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

And the soul is in great part independent of the body. It approaches perfection in its thinking in proportion as it is able to eliminate the evidence of the senses, and rely upon abstract reasoning. The soul is not the harmony produced by the harp, but the harper who produces the harmony from the harp, and who survives the destruction of the harp. The soul is an emanation from God to which is given brain and body as the instruments of expression during its season of temporary residence in material form and will survive them all.

Now, this soul, thus great, is not fully developed here, and the ethical necessity of an unfinished life demands a life to come. As a moral and intellectual being, man does not attain to the fulness of possible existence here. There must be a hereafter for the full growth of his powers, or divine wisdom would leave its work unfinished. It needs an immortal existence to exhaust the infinite capabilities of a man. George Eliot said, "I have not used half my faculties." "Many things are becoming clearer to me," said

Schiller, dying. So Job, unvindicated, could say, "I know that my Redeemer liveth. . . and after my skin, even this body, is destroyed, then without my flesh shall I see God." He was innocent, and he needed that in the world to come that innocence should be established.

You say, "I admit the immortality of the righteous, but not of the wicked." Just as in this world the righteous do not reach their appropriate development, so the wicked are not adequately punished. Annihilation is not sufficient penalty. God's moral government needs another life for its vindication. Louis XV, one of the most wicked kings that France ever had, died quietly in his bed, while Louis XVI, one of the best kings that France ever had, was beheaded by the guillotine. Sulla, the notorious butcher of his fellow-men, died peacefully in his palace, while Jesus of Nazareth, who came to redeem his fellow-men, died upon the accursed cross.

Three men went out one summer night,
No care had they, or aim,
And dined and drank. "Ere we go home,
We'll have," they said, "a game."

Three girls began that summer night
A life of endless shame,
And went through drink, disease, and death,
As swift as racing flame.

Lawless and homeless, foul, they died:
Rich, loved, and praised, the men;
But when they all shall meet with God,
And justice speaks, what then?

God's love argues the immortality of the righteous; God's justice argues the immortality of the wicked. To neither saint nor sinner is death the annihilation of being. Jesus used the same word to describe the duration of the existence of both when in the last verse of the twenty-fifth chapter of Matthew he said, "These shall go away into eternal punishment; but the righteous into eternal life."

VI. These arguments rest upon the assumption that God is a being of love. No God, no immortality. They are not conclusive. They simply include the balance of probability, and open the way for the greatest of all arguments to follow and decide the matter to absolute certainty for every one who accepts the Bible as the word of God. For the evidence of the Bible is incontestable. One unimpeachable statement is given in the closing words of the twenty-fifth chapter of Matthew. So does the seventh verse of the twelfth chapter of Ecclesiastes speak with no uncertain sound, declaring that at the moment of death, while the body returns to the earth, the

soul returns to God who gave it. The weary plaint of the book of Job, "If a man die, shall he live again?" is answered on almost every page of that New Covenant which tells of the coming of that One who brought life and immortality to light through the gospel. The immortality of the soul is taught in the very words used for death, such as "sleep," "departure," "absence," and "decease." None of these suggests cessation of being, but continued existence under changed conditions and in a new environment.

We read of the good patriarchs and kings of old, that "they slept with their fathers." And when we come to the later days, we read, "And they stoned Stephen, and he said, Lord Jesus, receive my spirit." But the greatest proof for immortality is found in the resurrection of Jesus. Upon that Paul bases his tremendous argument in the fifteenth chapter of First Corinthians: "For this corruptible must put on incorruption, and this mortal must put on immortality."

VII. If all this is true, it takes away the sting from death, and victory from the grave. Euripides said, "Who knows whether to live is not to die, and to die to live?" So may we look without dread upon the termination of this we call life, knowing that to the one who trusts the evan-

gel of Jesus, death is no longer a calamity, but a boon, a messenger sent to summon him into the presence of the Eternal, where there are joys forevermore.

So if the soul is thus immortal, it requires our care both for time and eternity. To neglect it is awful. As childhood bears upon and influences manhood and old age, so does this life have to do with the life to come. There is a most important connection between the present and the future. As the life of the Christian obtains its completeness there, so of the life of sin. As it is possible to lay up treasures there with God, upon the joy of which we will in due time enter, so is it possible for us to lay up wrath against the day of wrath for our realization by and by.

Faith in immortality is the greatest achievement of the human mind. He who doubts it fails to live up to the progress of the race, and he who disbelieves it turns back the hands of time, throws away his prerogative as the chief among God's creatures, and would plunge the race afresh into barbarism. It is this belief alone which makes the world inhabitable and life livable. To do away with this belief would leave a drear and deadly moral desert in which no loving thought could live and no noble aspiration survive.

Some years ago a man lived with his family in

a beautiful suburban home in an Eastern State. One after another he suffered a series of bereavements. His wife and children died, leaving him utterly alone. He closed his home and placed his furniture for a time in a storage warehouse. After several months he went to the warehouse, paid a bill of several hundred dollars for the care of his furniture, and had all his goods hauled to the brow of a high hill for burning. Different ones begged hard that they might have some of the articles, but the owner refused. With his own hands he wielded an axe, breaking up everything that was breakable, and then set fire to the heap and waited until it was all consumed. He said that he did not want anything to remain in existence that could remind him of the loved ones who had passed away.

How different are the feelings of those whose hearts are illuminated and cheered by the Christian's hope of immortality. We know that because Christ rose, our friends and loved ones shall live, and we are able to say with Paul, "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

III

SHALL WE KNOW EACH OTHER
THERE?

*"But now that he is dead, wherefore should I fast?
Can I bring him back again? I shall go to him, but he will
not return to me." 2 Sam. 12 : 23.*

*"And I say unto you, that many shall come from the
east and the west, and shall sit down with Abraham, and
Isaac, and Jacob, in the kingdom of heaven." Matt. 8 : 11.*

"Son, remember." Luke 16 : 25.

*"For what is our hope, or joy, or crown of glorying?
Are not even ye, before our Lord Jesus at his coming?
For ye are our glory and our joy." 1 Thess. 2 : 19f.*

III

SHALL WE KNOW EACH OTHER THERE? AN INQUIRY INTO HEAVENLY RECOGNITION

THERE is universal interest in the problem of heavenly recognition. Heaven is intimately associated with the idea of companionship, for we shall there be with the Saviour, and with the Father, and the loved ones who have gone before; but the heart is harrowed with doubts as to the reality and extent of the recognition between loved ones there.

I. The universal longing and belief of the human race may be urged in proof of the doctrine that we will know each other in heaven. All men have believed in a conscious life of mutual recognition beyond the grave. In the "Odyssey," Homer represents Odysseus as visiting the shades of the dead, and there meeting and talking with many whom he had known on earth. There he saw Elpener and Ajax. Patroclus and Achilles, friends on earth, were friends still after death, and walked arm in arm through that nether world. Socrates said, "Who would not part

with a great deal to purchase a meeting with Orpheus, Hesiod, and Homer? What pleasure will it give to live with Palamedes and others who have suffered unjustly, and to compare my fate with theirs. What an inconceivable happiness will it be to converse, in another world, with Sisyphus and Odysseus, especially as those who inhabit that world shall die no more."

Virgil, in the "Aeneid," represents Aeneas as going through the under world, and there he sees his father, Anchises, and the poet describes the rapture of their recognition and the tenderness of their greeting.

Cicero, a hundred years before Christ, speaking of his death, said, "O glorious day! When I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I have just now mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine."

The very meaning of Dante's immortal poem is lost if we do not allow recognition beyond the grave.

But it is not necessary for us to go to ancient

or medieval times to find this belief. It is in the world to-day, inspiring the hearts of Christians as well as pagans, and far stronger in Christian than in pagan lands. It is stronger with saints than with sinners, and increases in individual lives as they severally grow in grace. It is strongest of all in times of deepest sorrow. No nation or denomination, no tribe or people, no country or age in all the history of the world, but has had this longing for recognition in the world to come, and belief in its truth. It is a spontaneous feeling, a consciousness, a desire. It is on a par with the sense of sin, belief in God and the immortality of the soul, and the efficacy of sacrifice.

Now, error is sectional, truth is catholic, and any want or feeling of universal humanity may be looked upon as a prophecy of the truth.

II. Belief in heavenly recognition also follows from the nature of the redeemed. He that believes on Jesus Christ, we are told, "hath eternal life." Self-consciousness is characteristic of life, and there can be no consciousness of self without the consciousness of others. The very means which enable us to identify ourselves will enable us to identify our fellow-men. Self-consciousness is the ability to say "I," and to say that

is to project the self over against one's fellows. And all admit that in the world to come we shall know God and his Son, and that is unthinkable unless we shall also know each other.

We shall take memory with us into the world to come, for it was to that faculty that Abraham in the parable appealed when he said to Dives, "Son, remember." If we carry memory, then we carry power to recollect many of our earthly relations, or else we shall forget all origins, fail to recognize the force of our own redemption, and lose our own identity. In Revelation we learn that the redeemed praise the Lamb for their redemption. What is redemption if it be not a comparing of what one is in heaven with what one was without divine grace?

Social laws lie deep in our nature. Man is a gregarious animal. He delights in association with his fellows. That is an essential part of his being, and he will not lay it aside in death. If there is a life beyond, we must believe that man's social instinct will go into it with him.

That future life will be characterized by vastly enlarged knowledge, "for now we see in a mirror darkly; but then face to face. Now I know in part, but then shall I know fully, even as also I was fully known." One day a Welsh preacher was reading his Bible, when his wife suddenly

asked, "John Evans, do you think we will know each other in heaven?" Quick as a flash he replied, "To be sure we will. Do you think we will be greater fools there than here?"

It needs the future recognition to complete what is here interrupted or incomplete. The man who did you such a great favor died without your being able to tell him how much you owe to him. Thousands have helped you, and you have not acknowledged the indebtedness. How good it is that there will be a time when you can fulfil this neglected task. Paul suggests this when in 1 Thessalonians, second chapter, he says, "What is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?" His converts could not be his glory and rejoicing in the day of Christ's second appearing if it is to be understood that he was not even to know them and they could not even know and recognize him. Such a thing is not supposable.

III. This reference to the words of Paul suggests another proof of the doctrine, and that is that it is taught in Scripture. The ancient Jews referred to their dead as being "gathered to their fathers," a phrase that would have no meaning if the fathers into whose presence they were gath-

ered did not know them at their coming. In keeping with this belief are the words of David the king, as upon the death of his child he said, "I shall go to him, but he will not return to me." He was comforted when he felt that he would see his child again.

The New Testament is like the Old; the teachings about the life beyond are mainly incidental and indirect. The fact is assumed rather than declared. But some will say that Jesus denied recognition altogether when he said to the Sadducees that in the resurrection "they neither marry nor are given in marriage, but are as angels in heaven." But he did not say that we would not know each other in the resurrection life, but that there would be no such thing as the institution of marriage. Here is where the argument from silence is worth something. You remember the occasion when those words were spoken. It was Tuesday during the passion week, when Jesus was opposed by so many enemies and plied with captious questions. Among the others who came were some Sadducees, who believed that there was no resurrection, and they asked him the well-known question about the woman who had had seven husbands, wanting to know whose wife she would be in the resurrection, for all the seven had her for a wife. If

Christ had meant to teach that there was no such thing as recognition in the life to come, he would have said, "Your question, with its implied objection to the resurrection, amounts to nothing, for in heaven there is no extension of earthly ties, no mutual recognition, and husbands and wives will not even know each other there." He did not say it, for that was not what he meant to teach. He did say that there is no need for the institution of marriage in the world to come, for marriage fulfils its purpose in this world; but that does not mean that friendships formed on earth will not continue into the life to come and help to constitute its joy.

In the fourteenth chapter of John, Jesus pictures heaven as a family life in the Father's house, where there are many mansions, and all of us will be there with Jesus himself, who is now preparing a place for his own. Will the host of redeemed ones spend eternity together, and yet not know each other?

Again, he speaks of heaven under the figure of a feast, many reclining with Abraham and Isaac and Jacob. Shall the inhabitants of heaven feast together and yet not know each other? And if there is no such thing as recognition there, how will they even know Abraham and Isaac and Jacob?

Is friendship unfit for heaven? And love, has it no place there? Are these, the noblest of affections, that make earth inhabitable, to be ruled out of the life of the redeemed as unworthy? God forbid! We do not understand that heaven is to destroy the human, but elevate it, perfect it, and sanctify it forever. This humanity of ours is finally to partake of the immortality of deity, and associate with God throughout the eternities. Away with the thought that death makes a serious break in our existence. The believer after death is the same being that he was before. To die is but an incident in the larger life of a child of God. The saints in glory will still be possessed of the same character, will power, affections, and desires that characterize them in this life, only these will be intensified and purified, and having been washed by the blood of the Lamb, will be found worthy of God's home. Our personalities in heaven will be the same as they are on earth, possessed with the powers and faculties that are ours here. Death effects no violent change in the real self. If we know and love our dear ones here, and admire our heroes of the past, and imitate those to whom we look for leadership now, so will we love and admire and imitate in the world to come.

Something of a glimpse of the inward life of

that blessed place is to be seen in the visit which was made to Jesus at the time of his transfiguration by Moses and Elijah. These two had not known each other on earth, and their deaths had been separated by centuries, yet we see them as fellow-visitants from the land of God, friends and companions in a common life and a common work.

In 1 Thessalonians, fourth chapter and eighteenth verse, Paul writes: "Wherefore comfort one another with these words." How? Where is the comfort? In the fact of the resurrection? No, they had long believed in that, as all of the early Christians did, and they seemingly expected it to occur during their day. There was something new in what Paul had just written to them which was to bring them comfort. Believing in the resurrection, and looking for it every day, they were nevertheless grieved about their loved ones who had already fallen asleep. They feared that when Christ should come, these departed brethren would miss his appearing. No, Paul teaches them they would not miss it, for them would Christ bring with him, and all would be joined together with Christ for ever. There was the comfort. They would see their loved ones again, and they themselves and their beloved dead would share a common fate, and spend eternity

together. How careful should we be in forming our ties on earth.

IV. There are certain objections which it would be well for us to notice before our study is ended.

It is urged that death is such a great change that recognition of earth relations is not to be supposed as continuing into the life that is beyond death. There is a great change which occurs at death, but it does not consist in altering or adding to, but in perfecting that which already exists. It is to be an evolution rather than a transformation. Paul does say, "And we shall be changed." But he goes on to explain that the change is to be for the better. "For this corruptible must put on incorruption, and this mortal must put on immortality." The changes which he suggests are from the lower to the higher—all of them. The disciples knew their Lord after the resurrection, though he had passed through this suggested change and had put on incorruption, and was already clothed with his glorified body.

But some one will say that if this doctrine were true, it would be more clearly revealed. The doctrine of the Trinity is nowhere formally stated in the Bible, and yet we do not disbelieve it for

that reason. The same is true of other doctrines. It is really in favor of any truth that it is not stated after a formal fashion. It makes it all the stronger if it be assumed rather than declared.

A great objection to the doctrine we are studying together is found in the statement that if we know our friends and loved ones in heaven, we shall miss those who are not there, and so there will be pain and distress in heaven. To this there are several things to say. We must believe, if what we have been studying is true, that all ties which are not sanctified end at death. And this applies to those ties of kindred and friendship which have not been sanctified by being raised from the kingdom of mere nature to the kingdom of grace. And it may also be said God is able to give to his children a blessed forgetfulness of what will produce pain. Or it may be urged the knowledge of the loss of loved ones will not be incompatible with perfect happiness in heaven. Christ loves sinners far more than we love our own in this world, and has done for their salvation infinitely more than we can ever do, and is ten thousand times more interested in their salvation than we can be, and yet though he knows that multitudes will not be saved through his atoning work, he is nevertheless perfectly happy. This is true also of the angels. Perhaps they are

happy because they know that those who are not saved have deliberately refused to accept the offer made them through Jesus Christ, and have of their own free will selected their own destiny. No one is to blame for the result except themselves.

In the world to come there will be such perfect sympathy between the redeemed and God that his will shall be their will too. They will know that all that he does is wisest and best. Here we do not fully comprehend his designs, but there, when all is explained to us and the mysteries cleared away we will understand, and there will come no pang to disturb the soul growing out of his treatment of the impenitent. We shall rest in satisfied assurance that the Judge of all the earth will do right.

V. We have tried to prove that there will be recognition in heaven. As to the extent of it we have not yet inquired. While earth's friendships will continue into the world to come, we do not think that earth's kinships will be exactly the same in heaven, for they will be swallowed up in the higher affections of the spiritual world. Spiritual ties will be the strongest. And we shall see and know our loved ones who have gone on before, and who will follow after.

Some few years ago a fine young man suddenly died. He was a believer in the Lord Jesus, a college student, a lover of music, altogether a young man of extraordinary promise. When the body was about to be placed in the casket, his mother went into the room to see that all was as she would have it. Her grief was pitiful. She stroked the hands, laid her fair head upon the broad chest of her firstborn, and said amid her tears, "I shall not see my dear boy again." "Oh, yes," said her husband; "this is only for a little while, until the resurrection." It seems that the idea had not occurred to her before, though for years she had been a Christian. Turning to her husband quickly, she asked, "Only until then?" "Yes," he replied. "Then," said she, "I can stand it. Good-bye." Again, in the carriage, on her way to the cemetery, her grief was assuaged by that idea of the coming reunion, and she kept saying to herself, "I can wait until then."

Ah, sirs, have ye not some loved ones who have passed on before? What are you doing to prepare to meet them in the days to come?

IV

WITH WHAT BODY DO THEY COME?

“For the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.” John 5 : 28f.

“We ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.” Rom. 8:23.

“But the body is not for fornication, but for the Lord; and the Lord for the body: and God hath raised the Lord, and will raise up us through his power. Know ye not that your bodies are members of Christ?” I Cor. 6 : 13-15.

“But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” I Cor. 15 : 35-38, 42-44.

IV

WITH WHAT BODY DO THEY COME? A STUDY OF THE RESURRECTION

IN nothing does the preaching of the present day differ more from the preaching of the apostles than in the subjects about which the preachers speak. Ministers now-a-days preach on many themes; the apostles spoke of one. When the eleven chose another to be an apostle, it was that he might be with them a witness of the resurrection of Jesus. When Peter preached on the day of Pentecost, he declared that David spoke of the resurrection of Christ. The chief cause of the arrest of Peter and John, when they were taken before the council, was that they “preached through Jesus Christ the resurrection from the dead.” When they were set free, we read that with great power they gave witness of the resurrection of the Lord Jesus. It was this which caused the curiosity of the Athenians, because Paul preached unto them Jesus and the resurrection, and when in his famous sermon on the Areopagus he reached the climax of his discourse, it was a declaration that God had raised

up Jesus from the dead. And when later on Paul was called before the Sanhedrin at Jerusalem, he declared before Pharisee and Sadducee, "Concerning the resurrection of the dead I am called in question." And in his famous First Letter to the Corinthians, he sums it all up by asserting, "If Christ be not risen from the dead, then is our preaching vain, and your faith is vain, and ye are yet in your sins."

The doctrine of the resurrection of the dead is Christianity's unique contribution to the thought and faith of the world. We perhaps believe it, but too seldom think and speak about it—and there is a question whether we really believe it.

I. Now, the resurrection of the body is something entirely different from the immortality of the soul. This latter almost everybody believes, and in doing so is in line with the greatest thinkers of all ages. This is a doctrine which human reason was able to reach by its own processes, but the great truth concerning the resurrection of the body is known only because it was revealed from heaven. When Paul spoke in Athens of the resurrection, we read that some mocked, thus showing that he was not understood as speaking of immortality, for that had been taught to the

Athenians by Socrates and Plato, and all Athens had reverently received it.

The Scriptures state that there is to be a universal resurrection. "All that are in the tombs shall hear his voice and shall come forth." The miracle of Lazarus will be repeated on a scale of universal magnitude.

II. Of course there are men who object to this, as they object to other revealed truths. Some say that the resurrection of the particles which compose the body at death is impossible, inasmuch as they have entered into new combinations, and are now parts of other bodies which must rise too, if the doctrine of the resurrection is accepted. They illustrate this by declaring that the bodies of the dead fertilized the field of Waterloo. Wheat grown there since has been made into bread and eaten by thousands of living men. Thus the particles of one body have been incorporated into the bodies of many others. They ask how are the particles of the body of the victim to be separated from the particles of the body of the cannibal. The ashes of Wycliffe's body were strewn upon the Avon. This into the Severn ran, and the Severn into the sea. How, they ask, are the particles of that body to be assembled against the day of resurrection?

The material and mechanical view of the resurrection which was current a century ago might have been open to this objection, as Doctor Strong suggests, for writers of that time, in describing the resurrection, spoke of arms which had been amputated in China hurtling through the air to join the body which would rise in England.

This has caused some to deny the fact of the resurrection of the same body that dies, and they assert that we are to receive an entirely new body at the resurrection, which is to be vitalized by the same spirit. But this is to deny all unity or continuity between the body that dies and the body that is given to the spirit at the resurrection.

The truth lies midway between these two views; the resurrection body is not the same that was laid away in the grave, yet it is the same. The Bible nowhere says that every particle of the old is to be in the new body. In fact, it explicitly denies that, saying: "Thou sowest not the body that shall be." The wheat does not contain every precise particle that was in the seed, perhaps none of those particles, yet the one is the result of the other, and there has been a continuous physical connection between the seed and the fruit. And this is what the Bible asserts, that there is to be a certain connection or continuity between

the old and the new body, though the nature of that connection is not distinctly revealed. "It is sown in dishonor; it is raised in glory." So long as this physical connection is retained, it is not necessary to suppose that a single particle of the old remains in the new. Referring to Doctor Strong again, he illustrates this by saying that while the North River is the same now that it was when Hudson discovered it three centuries ago, every particle on the banks of the river and in the river itself has been changed in that time.

So of our dead. Some were drowned, some blown to atoms, some burned, and others hacked to pieces. It is in nowise necessary that their scattered members be recovered, for the resurrection is not a resuscitation nor a revivification. Not death, but a bodily change, is necessary to a real resurrection, for some who do not die will yet receive that changed and glorified body. "The preservation of personal identity no more depends upon these frail tabernacles of clay than a man's ego depends upon the clothes he wears." And yet the identity between the old and the new will be perfectly preserved. How? I do not know. Some things God has saved to himself. Well did Paul call it a mystery, for it is one of the mightiest mysteries in all the story of man's redemption. A workman in Faraday's laboratory knocked a

silver cup into a tank of acid, which completely ate up the silver. The great chemist added some substance to the acid, which precipitated the silver to the bottom of the tank. He gathered up this recovered silver, and sent it to a silversmith, and Faraday had his cup again. Cannot God do as much as Faraday did?

Another objection is stated, as follows: A material organism, such as a body, is a hindrance to the free activities of the spirit, which gains when it loses the clay that clogs it. Hence, for a soul once freed again to assume such an organism would indicate a decline in dignity and freedom rather than progress. This objection is based upon a false conception of the human body that is a survival of the ascetic notions of the past. The Bible does not speak so. When we go to the account of the creation of man we read, "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is a unique statement only found in this description of the creation of man. He was different from all other animals in that, while he had a body like the other animals, he was made "in the image of God," which was brought about when God "breathed into his nostrils the breath of life." We understand by that statement that

God especially endowed man with a spiritual nature akin to his own, and that man is a living soul because he is unique union of spirit and body. Soul in the Bible is not opposed to body, but is in the body, its animating principle. Soul, in Scripture, has always this connotation of a body. As one has said, "There may be spirits, *e. g.*, angels or demons, which have no bodies, but they are not 'souls.'"

I quote from a recent book, which is a remarkable union of the best philosophy and the newest psychology, Professor Orr's "God's Image in Man," which speaks as follows:

The body is as really a part of man's personality as the soul is. It is not, as philosophy is apt to teach us, a mere vesture or accident, or still worse, temporary prison-house of the soul, but is part of ourselves. Not, indeed, in the sense that the soul cannot survive the body, or subsist in some fashion without it, but in the sense that man was not created incorporeal spirit. His soul was made and meant to inhabit the body and was never intended to subsist apart from it.

Let no one set slight esteem by his body. It is the temple of the Holy Spirit here; and hereafter who can estimate the capacities of the material body when it shall have been brought into complete subjection to God? Now, matter masters spirit; then spirit is to master matter. The bodies of the saints may be more ethereal than

air and swifter than the light, and yet be material. Christ's glorified body, after his resurrection, was no hindrance.

Another objection sometimes urged against the resurrection is that it rests upon literal interpretation of metaphorical language, and so is not taught in the Bible. But the language is not metaphorical, but plain and often repeated. "But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." What could possibly be plainer than that?

III. There is no valid objection that can be urged against the resurrection. The proofs for it are cumulative and overwhelming. The Bible teaches it upon almost every page. Abraham, Joseph, Job, David, Daniel, Isaiah, and others arose above the dead level of Hebrew materialism and saw this truth; some, it is true, afar off, but others nigh at hand. And when we come to the New Covenant in our Lord Jesus Christ, almost every page shines and glistens with this truth.

The resurrection is taught also by the dignity of the body. What nobler word could be said

of the human body than is said? Listen: "The body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise up us through his power." And listen to this, "Know ye not that your bodies are members of Christ?" And to this again: "Your body is a temple of the Holy Spirit."

Even in death the human body is a thing to be honored and prized, for in the ninth verse of Jude we are told that the devil tried to disturb the body of Moses, but it was watched over by the archangel Michael, who contended with the devil and preserved that body unharmed. Would he wrestle with the enemy over that which was merely to be food for worms? It would almost seem that there is an angel watching over every tomb, guarding the precious dust of the redeemed bodies of the children of God against the day of resurrection.

Professor Orr, referred to above, says in another place in that same book:

It (*i. e.*, biblical religion) puts a marked honor on the body. Christianity never loses sight of the body in its hopes for the future. The Christian religion knows nothing of the abstract immortality of the soul of the philosophic schools. It affirms the survival of the soul; but the disembodied state is always regarded as a mutilated, imperfect, temporary one. The immortality of which it holds

out the hope is an immortality of the whole man—body and soul together.

But the greatest proof for our resurrection is the resurrection of Jesus Christ. He rose from the grave changed, yet the same, and in his rising we have the hope and pledge and type of our own. "Now, if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: . . . then is our preaching vain, your faith also is vain." A certain cape gained an evil repute because of its danger, and was called "The Cape of Storms." A daring navigator determined to overcome this difficulty, and ventured to round this cape, and so opened up a new route to the East Indies, and secured for his country the riches of the world, and they changed the name of the cape to "The Cape of Good Hope." That is what the resurrection of the Son of man has done for all humanity. The Conqueror of death, Christ lives. If he lives, so shall we, and so has hope passed to all men.

IV. There will be two sorts of resurrection. They are called in the fifth chapter of John, twenty-ninth verse, "the resurrection of life" and "the resurrection of judgment." These two

resurrections are described in the twentieth chapter of Revelation, the first as follows: "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." The second resurrection is described also: "The rest of the dead lived not until the thousand years should be finished. . . And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." One of these resurrections is blessed; the other awful beyond compare.

The one brings greatest comfort, for when we lay our beloved dead in the grave, knowing that his dying hope was in the Redeemer from sin, we know that we shall again behold that loved form, and see again the light of love flashing from

those dimmed eyes. Even before death comes, the hope of the resurrection brings comfort, for we know that there is to come a time when the body will no longer be racked with pain nor subject to disease, but risen triumphant over death, glorified, and freed from the curse caused by sin, our bodies will be like the fair body of the Son of God, and we will be like him and with him forever. "Glorify God therefore in your body."

There is hardly a more pathetic sight in all the world than the recovered city of Pompeii, recovered after eighteen centuries, only to find itself in a new and strange world, with its religion gone, its temples deserted, and all replaced by a new religion of which it has no knowledge, through which it has no hope. Ah, sirs, you will rise again, but rise to what? At the day of resurrection, when you come into the possession of your bodies again to resume your former life with all its activities, can you take it up again where you leave off? Does your present life take hold on eternity? Are you so living now as to be in touch with the realities of the new life which stretches out from the resurrection day?

V

WHO SHALL BE ABLE TO STAND?

“For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.” John 5 : 22-24.

“And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? . . . For there is no respect of persons with God.” Rom. 2 : 2, 3, 11.

“And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.” Rev. 20 : 11, 12.

“For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.” 2 Cor. 5 : 10.

V

WHO SHALL BE ABLE TO STAND? A CONSIDERATION OF THE DAY OF JUDGMENT

THERE is a story to the effect that a man who despaired of himself on account of his sins wrote to Henry Ward Beecher, asking him to preach at a certain time on the terrors of hell fire, in order that he who made the request might be present, and so be roused from his moral lethargy. There is a preaching that fails to reach the soul. Some sins need to be treated with the grape and canister of the wrath of God, and some souls, imperviously plated with solid steel of indifference, can be pierced only with the twelve-inch shells of awakening truth.

The Bible idea of preaching is magnificent indeed. It is not a dip into dilettanteism, it is not for the purpose of amusement, it is not to take a text from the happenings of the day or a sermon from the newspapers. It is placed in the proper light before us in the words of the Apostle Paul, written to a young minister, "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort." Nothing is preaching

which does not involve the conviction of sinners. "Reprove!" So wield the truth in the presence of the sinner, that he will be brought to conviction, and if possible, to confession. Bring his life to the test, measuring him by the absolute standard of right as seen in the life of Christ. Next "rebuke." If in your testing of men's lives they fall short of the absolute right as manifested in the Scriptures, rebuke sharply. Sting them! Pour in the law! Let them have a view of hell and the calamitous wrath of Almighty God! Then "exhort." The word means rather to comfort or encourage. After the law comes the gospel. Pour in oil upon the wounds thyself hath made. Point the sinner, weeping at the sight of the wrath of God; point him now to the Lamb of God. Point him to the gospel of peace, and the "Come, thou blessed," of the Christ. It is this which moves, and one of the causes of the deplorable lack of power in the gospel to-day is that the proper stress is not laid upon eternal truth.

Two generations or more ago the main theme of the pulpit was the terror of the Lord. Many were the warnings against judgment to come. But the age in which we live seeks to forget these things, for there is nothing more offensive to the natural man than the idea of judgment, and so

he has labored hard to convince himself that there is no such thing.

But when the ostrich hides her head in the sand that does not mean that the danger is past. An editor in Richmond, Va., tells the following story, and vouches for its truth. He says that there was an old negro in his city who was arrested for striking his wife with an axe. He remained in jail for three months before his trial came off. When he was brought to trial, the judge said, "Well, old man, have you anything to say?" "Jedge," said the prisoner, "everything what these white folks says is so. I done hit her with the axe; but I have been in jail now nearly three months, and have had time to think it all over, and jedge, I've about decided to let the matter drap." Even though we may desire it to be otherwise, we still have God to reckon with, and he has solemnly forewarned us that sin and punishment are closely tied together.

Hence, you will find that prophets and apostles warned men of judgment to come. It was this in the preaching of Paul that caused Felix to tremble. It was because Paul knew the terror of the Lord that he was so anxious to persuade men. This phase of truth was also often upon the lips of our blessed Saviour, for he said, "Except ye repent, ye shall all likewise perish." Indeed, it

is part of the very purpose for which the Holy Spirit has come into this age as the representative of the Godhead in the work of salvation, that he may convict the world in respect of sin and of righteousness and of judgment. This is not the only phase of the gospel that a minister should present to his people, but it is an important phase. He may prefer to tell of the love of God, and to linger lovingly about the grace of God in the salvation of the sinner, but it is his also to tell this other truth, that all men shall even yet stand before the judgment-seat of Christ. A woman was once visiting a life-saving station on the coast of Massachusetts, and seeing the awkward looking breeches-buoy, asked the captain, "Do people, especially ladies, ever object to trusting their lives to this thing? Do they ever think it beneath their dignity?" With a quizzical smile the old man replied, "Well, marm, we don't ask if it suits 'em. Saving's our business."

I. Whatever else we may say about it, judgment to come is a fact with which we have to deal, "for we must all appear before the judgment-seat of Christ."

The Scriptures intimate that the hand of God is seen in the acts and processes of everyday life, so that Jesus could say, "For judgment am I

come into this world." There is such a thing as a spiritual judgment, according to which each individual is often judged of God. "He that believeth not is judged already, because he hath not believed on the name of the only begotten Son of God." A man, or a social custom, or a nation is always judged whenever it is brought face to face with the fact of Christ, for just because he had come into the world and the world had been brought into contact with himself, Jesus could say, "Now is the judgment of this world."

It is also freely admitted that there is a judgment that takes place at death, whereby each one "goes to his own place."

But with all this admitted, it does not mean that there is no such thing as a future judgment, awful and final, which is to be a complete vindication of God's righteousness. For there is to be a special time in the future, and after death, a judgment that is to be outward and visible, an entirely different thing from God's providences in history.

We are told also who is to appear before this supreme assize of God. There is something more or less vague to the superficial reader of the Bible about the judgment, for in some places it would seem to teach a general judgment, as in the twenty-fifth chapter of Matthew, while in others

it seems that only the wicked are to be judged, and that the righteous escape, as in the twentieth chapter of Revelation. These statements are really not hard to reconcile, for we understand that at the appearing of the Saviour the saints will be caught up to meet him in the air, according to the teaching of Paul in the fourth chapter of 1 Thessalonians. It is then that the believers appear before him to receive according to what they have done. Ah, one might ask, are the saints judged and punished? They are judged, but not punished. The fire tries their works—of what sort they are. They rest upon the foundation of Jesus, and so are saved; but it is to be determined whether their works shall stand, and so they receive their awards of place, dignity, and authority in proportion to their characters and their labors for the cause of the Lord Jesus. From this searching examination no Christian is to be exempt.

Then, we understand, according to the teaching of the twentieth chapter of Revelation, after the thousand years of the joint rule of Jesus and his saints shall be ended, the great white throne shall be set, and before it are to be gathered the wicked dead. This is the day of the wrath of our God, when judgment shall be shown toward every wicked work, and when those whose names

are not written in the Lamb's book of life are to be cast into the lake of fire. This is the second death—awful and irretrievable. For this the devils and wicked men are reserved.

This is not an arbitrary thing with God, but it is a necessary part of the great scheme of things inaugurated at creation. "We *must* all appear before the judgment-seat," and that *must* is not merely a complementary word used in order to make the compound verb. It is the translation of an important word in the original statement by the writer, which says that the judgment is a necessary thing. We cannot, perhaps, understand all that is suggested by it, but we do know that it is necessary to vindicate God's justice and to settle the inequalities of life in this present world. And in a later chapter, perhaps, we will see that it is necessary also in other directions.

II. Jesus Christ is to be the final judge, for while God is "the Judge of all," he has especially intrusted this judicial function to the Son, "because he is a son of man." Thus the One who satisfied the law is himself to be the judge as to whether individual men have received the reconciliation made possible for all men by his work upon the cross. His perfect humanity will assure all men that there is tenderness and mercy

with God. His human nature will assure all men of the ground of judgment, for the very sight of him will remind men of the cross. And this will cause all men to rest satisfied with his righteous awards. It is good that he is to be the judge, for only the good and pure can perfectly sympathize with the sinful and depraved.

And yet the presence of Christ as judge need not make us think that he will not be actuated by perfect justice in dispensing the awards of the day of judgment. Let no one think that it will be easy to evade the demands of the law at that time. Even while upon earth in his former humble life, Jesus was capable of stern words of judgment against sin and of strong feeling against sinners and hypocrites. And we are told that when the final day of judgment is to come, the great people of the earth will call upon the mountains and the rocks to fall upon them and hide them from the wrath of the Lamb, "for the great day of his wrath is come, and who shall be able to stand?"

III. As to the basis of the judgment, we are told that it is to be for each man "according to what he hath done." It is not an arbitrary or optional matter with the judge. Nor is it a mere judgment according to works, as if men were

saved by being good. It is to be a decision founded upon an estimate of character as illustrated and proved by conduct. We have read somewhere of a man who was converted as the result of a dream, in which it seemed to him that he appeared before God on the occasion of the judgment day, and he saw the great multitude before the throne, one after another, go up to the book of God's law, and tearing open their bosoms before it, as one would tear open the bosom of his shirt, compare what was in the heart with what was written there. According to whether they agreed or not, they passed with happiness to the company of the blest, or went with wailings to the company of the damned. No word was spoken. The Judge sat silent upon his throne. Ah, too true is it that in an essential sense the judgment of the final day will be a matter of self-condemnation.

IV. Such is the teaching concerning the day of judgment. Now that it has been reviewed, what is to be the effect? The heralding of this essential part of the evangel of Christ in the olden times always brought results. It caused guilty Felix to tremble, and it caused a division in the ranks of the gay and worldly Athenians, so that while the majority turned back to their heathen-

ism, "certain men clave unto Paul and believed." So should it always bring men to repentance. And, let it be remembered, it should drive the one who tells it to greater earnestness, for it was one who had just written about this great truth who said, "Knowing, therefore, the terror of the Lord, we persuade men, but we are made manifest unto God." And it is only a moment later that he bursts forth, "We beseech you on behalf of Christ, be ye reconciled to God." If there is a judgment to come, it is the part of wisdom to flee for refuge. It is impossible to escape from God. I read a strange story not long since in a Baltimore paper concerning a miner who had recently been blown to pieces by a freak stroke of lightning that pursued him half a mile under the surface of the earth. This miner, named Martin Stevens, while absolutely brave and without a taint of cowardice, had nevertheless a strange fear of lightning, which he could neither control nor conceal. Whenever a storm would approach he would lose no time in making for shelter. One August day, two years ago, when such a storm was seen to approach and lightning was playing about the sky, Stevens sought safety in one of the recesses of the mine until the storm should pass. To divert his mind he began work as soon as he reached the bottom of the mine, and made prep-

arations for the discharge of a blast that required only slight attention to cause the explosion. With his return to work he forgot the storm. Suddenly there came a blinding flash and a terrific roar. The blast had exploded, and the body of the luckless miner was torn to atoms. Investigation showed that the lightning had struck the electric wire on the outside of the mine, and by it had been led hundreds of feet into the mine, where it crossed with the discharge wire that Stevens was using, and the explosion followed. Death was instantaneous. Even so it is impossible to escape God.

Perhaps you have read the story of the destruction of Pompeii as told by Dion Cassius. He says that the populace were at the amphitheater, gazing perhaps with bated breath into the dust and blood of the arena or yelling approval at the stroke of some gladiator's sword, when suddenly the animals refused to fight, and made so great an uproar in the dens below that the astonished people looked up and away and beheld the awful declaration of their doom in the darkening sky. Without warning a column of smoke had burst from neighboring Vesuvius, and it rose high in the autumn sky, expanding and assuming the shape of a gigantic pine tree, hiding the face of the sun and casting a weird

shadow for many miles. In that fated city bread was in the ovens and meat and fowl were half cooked when this apparition suddenly came upon them. In one house a banquet table was spread for a feast. The darkness deepened into the blackness of night, while terrific flashes of lightning came from the sulphurous clouds, and the great earth reeled and rocked. Then destruction came upon the struggling thousands, and the fair city was blotted from the face of the earth.

So will destruction come suddenly and without hope for those who live at ease and disregard God and despise the blood of his only begotten Son.

VI

JERUSALEM THE GOLDEN

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14:1-3.

VI

JERUSALEM THE GOLDEN. A CONTEMPLATION OF THE GLORIES OF HEAVEN

I HAVE heard of a church on the front of which was carved, "This is the gate of heaven." Just under this a sign was placed, on which one could read, "Closed during the summer months." This is a sign of the tendency of the age. The churches do not have as much to do with heaven as they formerly did, and the ministers but rarely preach about it. A prayer for the attainment of a blessed hereafter sounds like a survival of a time-worn phrase, and a sermon on heaven is getting to be an anachronism.

It has not always been so. Heaven was a favorite theme with the fathers, and many were the hearts that used to swell with emotion at the bare thought of the bliss in store for the redeemed. It is true that those were the days when material views of heaven prevailed, and men took the Bible literally, and all believed in the gates of pearl and the streets of gold and the great white throne of God. But there are many now who ex-

plain away these literal words, and say that such material conceptions of heaven are unworthy. The result is that we are becoming unwilling to allow the existence of anything that we cannot see either with the telescope or the microscope, and we have been busy pushing back the bounds of space in our search for knowledge. Now we know so much about the heavens that there is no room left for heaven. The theory has become popular that after all we are our own heaven. Character is all; a man makes in this world his own destiny. It is urged that heaven is not a place, but a state.

What has become of heaven?

Nothing! But I fear that much has happened to the faith of the Christian world, for we have these many years been trying to exchange faith for knowledge. We take the words of our Saviour, "In my Father's house are many mansions," and we turn to science or philosophy to verify them, whereas it would beautifully become faith simply to accept them. Not to such sources should we go for truth about the home of God, but to the word of revelation given to teach us concerning the great realities of the world to come. Like a miner with a lamp upon his hat, going into the mine to dig for riches, so should we, with faith in our hearts to light the way, turn

to the Bible for the truth on this great subject. If the Bible cannot tell us about these great realities that lie out beyond the grave, no man can.

As we turn, first, to the words spoken by the Saviour on the night before his death we read, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." From these words we learn:

1. That the reality of heaven is the burden of this revelation of the Saviour's.

2. That the happiness of heaven is the comfort here offered to burdened hearts; and

3. That the attainment of heaven is put as the supreme result of faith in Jesus Christ.

In other words, heaven is a fact, and it is with this fact that Jesus seeks to lay peace to the troubled hearts of the disciples, and it is for the attaining of heaven that he exhorts them, "Ye believe in God, believe also in me."

I. It is not, of course, true that the words of the Bible are our only source of belief in the existence of heaven. The universal longing of the

human heart is, as we have seen, a prophecy of the truth. Truth is catholic; error is sectional. The human family has come into the world with certain well-defined beliefs, and God has established in his universe the great realities to correspond with these hopes and faiths of his children. The existence of God, the reality of sin, the efficacy of sacrifice, the immortality of the soul, a state of blessedness beyond the grave for those who have lived righteously in this world; these are but parts of that mental furnishing with which God has sent man into this life. That which forms a part of the universal belief of the human race is itself a part of the truth in God's universe.

All men have believed in a life of happiness beyond the grave. Their ideas have been in many cases inexact, in others exaggerated, and in others still they have been false. The Greeks looked forward to an existence among the islands of the blest, where they should spend eternity in the gardens of the gods. The Turks think the chief felicity of the faithful is to be the presence of the dark-eyed houris in paradise. The Indians looked forward to the time when they could pass to the happy hunting-grounds of the Great Spirit. The Eskimos think they will spend eternity seated around huge pots filled with smoking

walrus fat, where they can forever eat blubber to their hearts' content.

These insufficient and false ideas about heaven do not disprove its existence. They only prove it all the stronger, for all these peoples are dimly conscious of a great truth toward which they are groping, and each nation identifies heaven with its own idea of happiness.

But after all it is well to turn from these considerations to the Bible. But when we do so and seek to interrogate the book we do not find just what we want. The Bible is a book of consummate wisdom. If I might say it reverently, Jesus was too great an artist to attempt the impossible. In his words, as recorded in the Scriptures, we have cries of anguish from the lost, but never a word of even attempted description of the bliss in the heart depths of the redeemed. Dives calls out in hell, complains of his anguish, and speaks of his tormenting flame, but Lazarus, in the bosom of Abraham, has never a word to say. The Holy Spirit has drawn a curtain over the happiness of heaven. It is too deep, too sacred for utterance.

But here is a man to whom in visions splendid the Holy City was seen coming down from God out of heaven, adorned as a bride for her husband. To John, upon Patmos, was it given to tell the

things he saw. He tells its very measurements. To him let us go to inquire about heaven. Alas, even John in the Apocalypse, in describing heaven, found the marvelously subtle Greek language so barren of words with which to describe its felicity that he was forced to content himself with saying what it was not, rather than what it was. No sun, no moon, no temple, no night, no lamp, no death, no sorrow; but little of what it really was, save that God was to wipe away all tears, and the saints were to see his face and serve him forever!

But there is another man to whom we may turn for enlightenment, for instead of heaven coming down in all its beauty to Paul upon the earth, he was caught up to paradise, and beheld it in all its mystery. And now he writes about it, and surely he will tell the things he saw and heard. Not he! What he heard he says were "unspeakable words which it is not lawful for a man to utter." And so the bliss of paradise remains ineffable to this day.

But there are some things that the Bible does tell us. It says, for one thing, that heaven is a place. "In my Father's *house*," "I go to prepare a *place* for you," "We have a *building of God*, a house not made with hands, eternal in the heavens." And Jesus taught us to pray, "Our

Father which art *in heaven*." Of course character has much to do with heaven, as there can be no heaven without it; but heaven is more than a state or condition of character. It is a place.

As to where that place is, no man can say, because the Bible does not say. And yet it can be located with pretty tolerable accuracy. It is where Jesus is to-day, for the glorified body of Christ is somewhere within the universe of things this moment and where he is, is heaven.

And it is a large place. "In my Father's house are *many* mansions." There is room for all who will come.

And from the Bible we know that our life in heaven will be one of vastly enlarged knowledge, "For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known." The mystery of suffering will there be explained. The reason for our unanswered prayers (as we understand unanswered prayers; there is no such thing, of course, as a prayer that is not answered) will there be made apparent, and all the mysteries of redemption, prophecy, and types, and hidden truths—all these will be plain to the redeemed children of God.

The life in heaven will also be characterized by continuous and worthy activities. It will not

be heaven to fold the hands and spend eternity in inglorious idleness, though there is an epitaph in England that would seem to indicate that one person, at least, thought that such would be the case. On the tomb of a woman over there is carved the following :

Here lies a poor woman who always were tired,
For she lived in a world where too much were required.
"Do not weep for me, friends," she said, "for I'm going
Where there'll neither be sweeping nor washing nor
sewing.
Do not weep for me now, do not weep for me never,
For I'm going to do nothing for ever and ever."

That is not a true conception of heaven, though it is true as far as it goes. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." To die in the Lord means to rest from "labors," that heavy toil that is so hard to perform, and which wrings the manhood from one and makes him less a man at the close of the day than he was at its beginning. This we lay down at the end of life's journey. But there is another kind of work that is not hard, nor exacting, nor wasting, but which brings out the best that is in us. This follows with us into the other life, for it would not become the children of God to be in-

active. The saints in glory will still be possessed of character, will power, and responsibility, and their life will be a genuine life of moral activities, for there will be many opportunities for service in the city of our God. Our personalities in heaven will be the same as they are on earth, possessed with the faculties and powers that here are ours. Were these given us to be useless through all the eternities?

You go into an artist's studio, and all about the walls are sketches and fragments of pictures. You say, "Do you call this man an artist?" But your friend replies, "You are only in his studio. These are only his unfinished sketches. If you want to know what he can do, you must go to the art galleries where his finished works are gathered." So with the work of God. This world is his studio, and here we see only his unfinished work—his sketches. The completed picture is taken to a higher gallery.

II. Notice now the purpose with which Jesus brought this whole matter to the attention of his loved ones. He was alone with his followers the last night he would be with them before his death. The shadow of the grave had fallen across the room in which they were gathered. They were under the pall of a great gloom. Not only so,

but Jesus had said that one of them should betray him. That brought much anxious self-examination, as each looked into his own heart to see if there were the possibility there of such a heinous sin. And finally, having passed the sop to one of them, in a moment that one arose and left the room, only Jesus said to him before he left, "What thou doest, do quickly." They did not exactly understand him, but somehow they associated it with what he had just said, and that made their despondency all the greater. No sooner had Judas left than Jesus turned to the one whom they all most delighted to honor, next to the son of Mary himself, and told him that before the cock should crow he would deny him, his Lord, thrice. And that brought still more sorrow into their hearts.

In all Jerusalem, nay in all the world from the beginning of things to the present day, you would not find a sorrier company than that little group of eleven men, shivering at their very hearts, gathered about that One with the clear eye and the intrepid soul. What caused them most sorrow was the word he had just spoken, that he would soon leave them. They were in the valley of the shadow of death!

It is in that very moment of heart-sorrow and heaviness that he says to them, "Let not your

heart be troubled. Listen to me. I am going to heaven and will prepare a place for you there, and will then come and take you to myself in that blessed place where separations cease forever, and troubles are no more. I will be with you again in that better land, never to leave you more." It was what he said to them about heaven that brought comfort to their troubled hearts, and made them look up again into the Master's face and take courage.

And it is the thought of heaven that always brings comfort to the troubled soul. Because it is there that we receive the crown. Here we have sorrows and troubles and misunderstandings. There is the place of the rewards. And what a man will receive will be commensurate with what the man deserves. "My reward is with me, to render each man according as his work is."

But even greater comfort comes from the conception that heaven is to be a place of blessed companionship. There we are to be restored to the loved one whom we had lost for a while, and look again into eyes that had once been filled with love for us.

'T is sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store,

Who of us all but has many dear ones whom it will be bliss to greet on that fair shore?

The members of the early church in the city of Thessalonica were in great trouble. They believed, according to the teaching of the Apostle Paul, that the Lord Jesus would come again, and were looking for his appearing at any moment. But they were disturbed about their loved ones who had fallen asleep in Jesus. What part would they have in that great hour? To them Paul wrote, saying that when Christ should come, all the saints who had fallen asleep would have an actual part in the coming of the King, for they would rise from the grave and be, together with those of us who may be alive at that time, forever with the Lord. They were not to be left outside. The heaven to come is to be characterized by glad reunions, "and so shall we ever be with the Lord." When he had so said, he added: "Wherefore, comfort one another with these words."

But the delight of the glad reunion of friend with friend will be surpassed by that greater happiness of being with the Lord. His will be the face first sought, and to God, through Christ, the first praise will be given. His love will make our heaven.

A mother was trying to soothe her dying child

by talking to it about heaven. She spoke of the glory there, though her own heart was breaking, and dwelt upon the brightness all around and the shining countenances of the holy angels, when presently a weak voice stopped her, as the child said, "I should not like to be there, mother, for the brightness hurts my eyes."

Then she changed the subject of her description and spoke of the beautiful songs, and of the harpers harping before the throne, and of the voices which are as the sound of many waters, when the child said, "Mother, I can't bear any noise."

Grieved at her failure to speak words of comfort, the mother reached over and took the restless sufferer from its bed and enfolded it in her arms with all the tenderness of a mother's love. Then as the little child lay there, pillowed upon the breast of its mother, close to all it loved best in the world, it whispered, "Mother, if heaven is like this, Jesus may take me there."

And it is like that! To lie close to the heart of the great Father-God, to be enfolded forever in the arms of his love purposes, and to see his face forever and serve him; that's heaven!

III. There is nothing more important for mortal man than to enter that eternal home. And

Jesus tells how to attain to that blissful hope. It is one of the supreme results of faith in himself. In immediate connection with what he says about that place that he is to prepare for them he said, "Ye believe in God, believe also in me." I know of nothing more pathetic than the way in which Jesus begged his followers to have faith in him. Here at the very close of his three years of companionship with them he must needs beg them, "Have faith also in me." It was the lack of faith that always rendered his work nugatory. It was the presence of unexpected faith that always made his heart glad. Certainly he might have expected that his own disciples would have faith, and yet he is forced to beg them, "Have faith in me." Let us, O beloved, have faith in him, and so attain to this blessed hope of a home with him forever.

Cicero had three summer villas and a winter palace, but it will be enough for us if we can have just this one home with Jesus. If we have faith in him and are trying to serve him, we already occupy intimate relationship to that future home, for we are told that "our citizenship is in heaven." To him who possesses that citizenship, death will be but going home, the embarkation of the soul for the heavenly land. Down off Cape Cod is the country home of Daniel Webster.

Buried beside him in the graveyard there is the body of his wife, with this inscription upon the tombstone, "Let me go; the day is breaking." To all who love God, death will be but the dawning of a new day, wherein the voice will be heard which says, "Come up higher."

How many of us have such a dwelling-place with God? If you have not, O friend, lay up for yourself treasures in heaven. The treasures of earth will soon pass away for you. How passing important will it be to you in that day to have a home in the presence of God! You cannot have such a home unless you prepare for it in advance.

On your way to Asheville, in the mountains of North Carolina, you pass through the Swannanoa tunnel, and just after you pass through the train stops at a little station. If you will look down by the side of the train you will see that there is a little ditch by the side of the railroad, and if it has just rained, you will see a little stream of water running back through the tunnel. Watch now as the train moves along. In a moment you will see that the water is running in the opposite direction. If you cared to do so you could stoop by the side of that little streamlet, and taking a pebble could turn it in the opposite direction; and having done so, you could move your pebble a few feet away and turn it back toward its orig-

inal journey. A clod of dirt a few inches, more or less, on either side of a falling drop of rain determines whether it will finally find its destiny in the Atlantic Ocean or the Gulf of Mexico. Of such tremendous importance is it that the direction be determined in time!

VII

IS PUNISHMENT ETERNAL?

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . And these shall go away into eternal punishment: but the righteous into eternal life." Matt. 25 : 41, 46.

"He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." Rev. 22 : 11.

VII

IS PUNISHMENT ETERNAL? AN INQUIRY INTO THE FINAL FATE OF THE WICKED

HELL is not a popular subject. Not only do people generally not like to hear it discussed, but preachers do not like to discuss it. Personally I had far rather speak about heaven and God's free grace bestowed upon guilty sinners. But it is part of the minister's duty also to warn men of the wrath to come, and so we come at last to the question, "Is punishment eternal?"

Something like a generation ago there was a reaction against the old-fashioned hell of literal fire and brimstone, led in England by Canon Farrar and in America by Henry Ward Beecher. Their views on this subject became quite popular. About the same time Moody began to preach exclusively upon the love of God, and great revivals followed, when other evangelists began to follow his example. Then the ministry in general began to preach upon the newly popular theme—the love of God—and have been preaching upon it ever since. The result is that the

new generation of people has heard from the pulpit only one part of the gospel message, and a new people have arisen who have no adequate conception of the exceeding sinfulness of sin and no fear of its consequences. This has resulted in a great indifference to the condition of the lost on the part of the members of the churches, while sinners themselves feel all the security of the saints. To-day there is a general lack of wholesome fear of sin. It is not possible any longer to have a great revival. Mr. Moody had the foundation of a terrible hell upon which to build his revival effort, for the ministry for centuries before his day had preached hell in all its literalness. Men generally had a good appetite for something different. There is nothing more important than a restatement of the truth about the punishment of the wicked.

I. But it is exceedingly important that the study of such a subject be approached in a becoming manner. It should be discussed with proper solemnity. No more awful subject could possibly engage our thoughts. Hell is no subject for jokes. And it should be studied dispassionately. There should be no prejudice in the heart of him who would investigate such a subject.

But above all, it should be discussed with all

possible love and tenderness. Robert McCheyne asked a friend what his text had been the Sunday before, and he replied, "The wicked shall be turned into hell, with all the nations that forget God," when McCheyne said, "O my brother, I hope that you got grace to speak about it tenderly." No man ought ever to preach about hell without a sob in his voice, and without something of that broken utterance that characterized the Son of man, when he said to the fated city, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In this spirit let us approach this study together, for we are as much concerned in the consideration of the punishment of the wicked as in the bliss of the redeemed.

I suppose there is no questioning among us of the fact that evil men are to be punished, for "though hand join in hand, yet are the wicked punished." The only questions relate to the nature of that punishment, the place, and the extent of it. Some say that all of such punishment is in this present world, others that it occurs at the moment of death, while others say that it is to be in the world to come, either for a short time, a longer time, or for eternity.

In the settling of such momentous questions

we cannot trust to fancy or speculation. We may not allow ourselves to be lured into the fields of philosophy. We must make our appeal directly to the word of God. When we go to the Bible, a great surprise is in store for us, for we are amazed to find that it has so much to say upon this subject. If it has little to say of direct description of heaven, it has much to say about hell. The writers of that book had no sympathy with the fastidious squeamishness of our twentieth century. Jesus said more about hell than about heaven, and had terrible things to say upon that dread theme, even with a little child in his arms.

II. Upon appealing to the Bible, we learn that hell consists primarily in absence from God, for the King shall say to those on the left hand, "Depart from me, ye cursed," . . . "And these shall go away into eternal punishment." Hell is the place where God is not. Its essential nature is found in the absence of all good. It is the very place for those who like to put God out of their minds, and for those who refuse to have Christ Jesus reign over them. The Holy Spirit exercises no restraining influences there. Sin will have a free hand.

But it is also a place of punishment in addition to its being a place characterized by absence from

God, for we read in the fourteenth chapter of Revelation that "the smoke of their torment goeth up for ever and ever." Because God must smite sin wherever he finds it. He would smite our sin here and now, only for a while he has determined to treat the sinner separately from his sin, because he is so anxious to save the sinner, though he hates his sins. So—and this is the offer of the gospel—God will save the sinner if he only turn away from his sins and leave them, and these sins thus repented of will form a part of that great burden of world-sin which was smitten in the person of Jesus when upon the cross, "He was made sin" on our behalf. God smote the sins of the world in the person of the Redeemer of the world. But if an individual sinner will not have it so, and clings to his sin and insists upon carrying it with him up to God's throne at last, upon himself be his own blood. He renders it impossible for God to smite his sin without smiting the sinner with it. And God *must* smite sin. It is his nature to. And so when in hell the sinner and his sins are identified, upon the two together, now one through the choice of the man who sinned, falls the eternal judgment of the great God. And this is why hell is a place of punishment. God would have it otherwise, but evil men will have

it so. They simply will not turn away from their sins and allow them to be smitten separately from themselves the sinners.

There are two figures especially used to describe the awful nature of this punishment. One of these is the figure of fire. Much is said on this in both the Old and the New Testaments. This is the figure employed by Jesus in his parable of the Rich Man and Lazarus to describe the tortures endured by the rich man in hades, or hell. "But," you may say, "that is only a figure." Yes, it is only a figure, but a figure is always less than a fact. A speaker wants to tell an audience about the fearful nature of a storm he saw at sea. But the people in his audience have never seen the sea, and so he must use certain figures to describe this scene, but all of them fall short of the reality. He cannot make the picture real to these people, who have never seen the greatness of the ocean nor experienced its mystery and majesty. So is it always. The use of a figure of speech is a confession of weakness. He who uses tropes and metaphors in so doing declares that he cannot do justice to the matter he has in mind. Thus does the Bible use this figure of fire. We are not discussing as to whether there is literal fire in hell or no. We only know that the word of God, in its endeavor to tell how awful are

the punishments of hell, uses the figure of flame eating its singeing, stinging way into human flesh, because the pain caused by fire is the worst with which man is familiar in this world. If it is a figure, how awful must be the fact behind it!

The second figure referred to is the figure of darkness, for we read in the thirteenth verse of Jude about those "for whom the blackness of darkness hath been reserved for ever." Christ spoke of the children of the kingdom who were to be cast out into outer darkness.

"Ah," says one, "here is a contradiction in the infallible word of God! There is to be fire and there is to be darkness. It is impossible to have the two simultaneously." Perhaps our friend has never studied chemistry, and so does not know that some chemicals burn with an invisible flame, and yet their burning is most terrible. "Light is a wave of ether driven hard; but let the waves be driven faster and faster and the sight sense fails to take in the luminosity, and it becomes darkness, and what a darkness!"

And we learn that this punishment is eternal, for how often do we read that the condition referred to is to be "for ever and ever."

III. Of course men have objected to such doctrine as this, for it does not please them to

accept it. One man says, "I believe that God is love, and such things are impossible."

Yes, God is love. His nature is essential love. "We love because he first loved us." Never has the universe known such love as is characteristic of God. But the man who urges God's love as the reason why he cannot believe in the punishment of the wicked does not understand what love is. Such a man interprets that love in a way far too feeble, thinking that it means simply graciousness or complacency. It is understood usually as something in God that softens down the sterner side of his nature. It is admitted that God is a righteous Judge, who will by no means clear the guilty, but it is urged in addition that he is love, and therefore the severity of his punishment will be toned down. But that is entirely to miss the essential meaning of love.

Love is more than complacency or a hesitation to punish. Two boys are playing about your home, one your own son and the other a neighbor of his. You will view a dereliction in proper conduct in your son's playmate far more complacently than you will such dereliction in your own son, because you love your son more than you do his little friend. Love is exacting. And it is more than that. Love is that emotion within one that causes that one to desire to appropriate,

out of all the world, the one object of love. A man declares his love to a woman, and in so doing declares that of all the world he wants to appropriate her to his own life and give himself to her. Love is a readiness for self-communication. Love is a constant offering of one's self. The lover presses himself insistently upon his beloved. So a recent writer has said that God's love is God's pressure of himself upon man with a view to a closer union. "Love goes forth upon the life beyond it and strives to bring that life back to its own." Love never lets the loved life alone. It is a constant effort to assimilate and to appropriate. It is a ceaseless striving to help another.

Now such an emotion as that must have a response, either yes or no. One can be neutral toward mere liking; it may be left to spend itself as it may. But love demands either yea or nay, and will have it. If the answer be nay, it is a spurning of the offer of the other, and love itself has now become something which the one who does not yield to it feels is actually against him. It is so because he has set himself against love's offer and effort. If a woman is married to a man whom she does not love, his very attentions become offensive to her, and his efforts to draw out her love make her hate him the more. Her

home is a miniature hell. God's love to a human soul is his constant effort to master and absorb that soul, and contribute to its eternal happiness by assimilating it with his own life. Such an attitude cannot be ignored. One must assume a definite attitude toward such love as that. An attitude of refusal in its very nature turns God into a foe. "God's enmity is but God's arrested love."

And let us not forget, while we are talking about God's love for the unrepentant, that God also loves the regenerate, those who yield to his offer of himself and respond to his ceaseless effort to uplift and bless and mold into the good. Them must God protect. He must shield them from wicked men forever. And he does so by taking them to be with himself in his own home, just as the lover takes his bride to his home. Those who will not respond to his offer of himself are allowed to have their way, and as they will not accept his offer of himself, they must spend eternity away from him, and that is hell, for it is the place where God is not. The penitentiary represents, not the ill-will of the State toward the criminal so much as the care of the State for its good citizens.

In this way hell becomes a mercy to those who are lost, for if we have properly explained God's

love, if those who reject him were to be allowed to go to heaven, his love must continue to press itself upon them, even in heaven. He cannot change. His love is evermore the same. In heaven then, God would evermore be pressing himself upon those who refused to accept him, with a view to closer union. This would be an eternal irritant to the unregenerate. It would be a mercy to them to be freed from it. They would rather go their own way, and not be troubled by that which is not welcome to them; and that God's loving attentions are not welcome is proven by their attitude of rebellion and of constant rejection in this life.

An unprepared soul would not know how to appreciate heaven. How would a man whose life stood for all that was bad, and who hated all that was noble and true—how would such a man feel when surrounded by all that is good and ennobling? Such a soul would have no companionship in heaven. It would be like a wicked man always surrounded by people who talk religion and sing psalms. He would be miserable. So would heaven be a hell for the unprepared.

Another objection to what we have stated about hell is that which is urged by some that the punishment of hell is not for men, but for the devil, and for a certain class of men who are

in close league with him. In support of this notion they refer to the fourteenth chapter of Revelation, where "they that worship the beast and his image, and whoso receiveth the mark of his name," are the ones who are tormented for ever and ever. In the twenty-fifth chapter of Matthew we learn that the punishment of the wicked is of the same sort as that which awaits the devil and his angels, for in the forty-first verse we read that the King will say to those on his left, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Now, by turning to the twentieth chapter of Revelation, and tenth verse, we find that the punishment of the devil and his angels is that they will be tormented for ever and ever.

There are others still who urge that there is no such thing as eternal punishment, for such would prove that God is not a being of love and kindness. To punish men eternally is to argue against the character of God. So by much ingenious twisting of the words of Scripture they explain away the eternity of such punishment, and declare that after having been punished for a certain length of time, the wicked are to be annihilated, and they say that this is proven by the use of the term "second death" to describe the punishment of the impenitent. But there are

some who fail to see how this saves God's reputation for kindness. But their greatest objection to such argument is that it has nothing to rest upon. The terms "second death," "destroy," "perish," and "lost" are figurative terms, and are used in a figurative sense, and no more refer to cessation of being in the world to come than the term "dead in trespasses and sins" means cessation of existence in this world. In fact, it is declared in the twentieth chapter of Revelation that temporal death itself is to be destroyed before the wicked are to be consigned to hell, so that those who are in that awful place are no more liable to what we now know as death.

Others still object to the eternal punishment of the wicked, saying that they believe that everybody will have a second chance in the world to come, and that everybody will there repent of sins and believe in God and accept his offered pardon. They say that death itself is to be one of the means to be used of God to bring men to repentance, and that finally all are to be restored to God, and bow the knee to Jesus Christ, and acknowledge him to be Lord of all. It may be frankly said in reply that if a man should repent even in hell, God would pardon and save, so great is the efficacy of Christ's atoning grace. The question is, will he?

Suffering of itself has no reforming power. Unless accompanied by the special influences of the Holy Spirit, it only hardens the soul. In the world to come, it is admitted freely, men will at last believe in God and his power, for they will have occasion to experience it. But to know God as powerful is not to trust him as Father and yield to his love for pardon. If men pass out of this life without love to God, there is no reason to believe that the experience of death will give them love to him. Indeed, there is every reason to believe just the opposite. As far as God has seen fit to reveal the future, we are taught that this life only is the scene of probation and opportunity. That men may turn from their evil ways, God has sent his Spirit into the world to urge them toward the good. As far as we know, that influence is withdrawn in the moment of death. Remember, hell is the place where God is not. No influences for good characterize that fearful place. If a man hates snakes, it does not make him like snakes to bring him close to them. It only makes him loath them all the more. If a man does not love God, it will not make him love God to bring him into contact with the power of God in punishment. It will only increase the antagonism of his soul toward God.

In the parable of the Rich Man and Lazarus

we read that there was a great gulf fixed between the good and the evil in the world beyond the grave, so that there might be no passing from the place of torment to the place of the redeemed. The rich man asked for favors for his brethren, but none for himself after he learned of that great gulf. He accepted the fixity of his fate. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still." This would suggest, not only a fixity of fate, but an eternal declension in character, for in hell men go from bad to worse forever. Indeed, the Bible, fairly interpreted, teaches the eternal nature of the punishment to be visited upon the wicked. The very word used to express this eternity is used also to express the duration of the bliss of the saints and the extent of existence of the Father, the Son, and the Holy Spirit. Doctor Morison, a Greek scholar, wanted to find some hope in the Bible for those who might be lost, so with all his Greek learning he examined the Bible, and closed the book, saying with a sigh, "There is no hope for the rejecter of Jesus Christ."

IV. In the matter of hell, let it be remembered that God is not arbitrary, merciless, or unfeeling. He has no pleasure in the death of the

wicked. Hell has been thus clearly revealed in order that men might escape it. All have the same chance. God has no special spite against a few. The cause of men's being lost in hell is not that they are sinners—for all are sinners—but this, that being sinners, they will not be saved. They obey not the gospel of the Lord Jesus. If a man is lost, he alone, and not God, is responsible.

A man urges that God is good, and so will not punish forever. How does one know that God is good? From the Bible. But that is the very book that declares that God *will* punish the wicked forever. If it is truthful in the one case, it is truthful also in the other. God's goodness and fatherhood we learn especially from Jesus, and it is he that has declared that this Father-God will punish those who do not repent and believe.

God is good, but his goodness should lead, so we are taught in the Bible, to repentance, and not be taken as permission to continue in sin. What would you think of a boy whose mother is ill through nursing him through a dangerous case of diphtheria, and that boy now spends his time, because his mother cannot look after him directly, but is in bed sick, in doing the very things that she has asked him not to do? When re-

monstrated with, the boy answers that he is not afraid, that his mother has proven her great love to him by risking her life for his recovery, and indeed her present illness is due to her love. And he continues to go on in disobedience because of his mother's great love to him. And what do you think of wicked men who use the very blood of Calvary as an excuse for insults to him who died upon the cross?

The doom of the lost is irrevocable. Sin ruins even in this world, and he who is guilty has no hope save in the blood of Jesus Christ. Some people admit the deadliness of sin in this world, but deny it with reference to the world to come.

Thank God, there is hope in the evangel of his Son! Jesus came into this world to save sinners. Hell itself does not explain God's hatred of sin as much as Calvary does. Through him there is hope, but if he be rejected——

Peter Rosegger has written in the German of a dream, as follows: "Last night I had this dream: The Eternal sat upon the judgment-seat and caused the great throng of humanity to pass before him. The Judge said to Moses, 'What didst thou give to thy people?' 'The law,' answered Moses. 'What did they make of it?' 'Sin.'

"Then he asked Charlemagne, 'What didst

thou give to thy people?' 'The altar,' answered Charlemagne. 'What did they make of it?' 'The stake.'

"Then he asked Napoleon Bonaparte, 'What didst thou give to thy people?' 'Glory.' 'What did they make of it?' 'Shame.'

"So he asked of many, and every one made complaint that his gift had been dishonored by the people. At last the Eternal asked also his Only Begotten, 'My beloved Son, what didst thou give to men?' 'Peace.' 'What did they make of it?'

"Christ answered not. With pierced hands he hid his face and wept."



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